THE RELIEF SOCIETY MAGAZINE

Vol. XIII MARCH, 1926 No. 3

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Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints
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A Parable of March

By Miss Janet Blake, Glasgow, Scotland, Third Poem to Receive Honorable Mention in the Eliza R. Snow Memorial Contest

March flew in with a scream of malice,
And a breath that was piercingly cold;
"I bring no gifts in my iron chalice,
Save pain to the weak and the old.
I shake the bare trees till they quiver;
I darken the sun's feeble rays;
I laugh when the little ones shiver,
And spoil all the Fire Fairies' plays!
I care not for Mankind or Beastkind,
I make them all suffer alike,
I come from the Northland all snowbound,
Where the Frost Imps torture and bite!"
But always the Fairies are working,
Breaking the bands of the frost,
Never for one moment shirking,
Fearing that time may be lost.
Many a seedling lies dormant,
Unwilling to strive for the light,
Never dreaming that wee Fairy Torment
Would break the dark bonds of the night.
Happiness comes with sore travail,
March winds precede the May flowers,
It were surely ungrateful to cavil
The cost of the golden hours.
March flew out with a scream of malice,
But the Fairies laughed him to scorn;
"Gifts you bring in your golden Chalice,
That soon the bright earth will adorn."

With patient Ruth at ready call?
Who faced the red man at arm's length
And she beside him first to fall,
And while he prayed the living God?
Who got such babes as never man
Had looked upon since time began?
—*From Roundelay of Salt Lake, by Joaquin Miller.*

THE
Relief Society Magazine

Vol. XIII MARCH, 1926 No. 3

Spirituality, the Need of the Hour

By Julia A. F. Lund, Member of the General Board

A study of history reveals the fact that it took all the ages of the past to set the stage for the twentieth century. It may be truly said, that in the world of science and of material things, mankind never before aimed so high, planned so profoundly, or achieved so splendidly. The wildest dreams of our forefathers are commonplace realities today! Yet, even as we think of these marvels, another thought presents itself for consideration—never was there a time except it be in centuries far in the past when men and nations were less sure of themselves, when doubt and uncertainty were so much in the air; when a clear sense of values seemed to be so surely lacking, when crime and disregard for law pevailed, so generally and when the source of proper guidance was so deliberately overlooked. The question is asked, where is to be found that stabilizing influence, that vital force, upon which civilization itself depends, the need of this hour,—Spirituality? And the beautiful words of Kipling's *"Recessional"* always present themselves in answer:

"Lord God of hosts, be with us yet,
Lest we forget—lest we forget!"

History is a prophet of the future and a teacher of the present, out of the wealth of the past. The lesson is written everywhere that the enduring things of this life are those with a spiritual uplift, in ethics, in music, in art, in national development, in literature. Spirituality is the soul of civilization, the soil from which ideals spring and without ideals life would be one dreary, barren waste.

It has been said by one great historian that the greatest contribution of the ancient to the modern world, is the Jewish conception of Jehovah, as expressed through the Bible. No learned

Editors' Note:

This address was delivered by Mrs. Lund in the conventions she attended. ***Spirituality the Need of the Hour*** was one of the topics of last season's conventions.

man seriously discredits the value of the Bible, but many insist that its great value lies in its history, philosophy, law and ethics, hence they minimize its spiritual influence. We know this can not be true for the foundation upon which the whole structure of Hebrew life and writing was founded was spiritual guidance under the hand of Jehovah himself. One of the most majestic figures in history is Moses, skilled in all the learning of the Egyptians and the world of his day; the greatest law giver of any day! The closing stanzas of Deuteronomy tell why the voice of Moses is still heard in the land: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

Job, the great word drama of the Bible, has been reckoned one of the greatest works of moral philosophy ever written. The reasoning of Elihu, Eliphaz, Bildad and Jophar is wonderful and profound—but that which is of infinitely more value than all the rest, and rings clear through all the ages, bringing faith and hope to the stricken heart, is Job's own cry—"I know that my Redeemer liveth."

David was a mighty figure, from the shepherd boy to the great Philistine conqueror. Yet it is not for his royal splendor, as the founder of Jerusalem that one thinks of him today, but as the "sweet singer of Israel, the greatest of lyric poets, who sang, "The Lord is my Shepherd, I shall not want."

No doubt the most complete expression of what spirituality means to mankind can be found recorded in the words and life of the Master himself. Every page of the New Testament breathes forth that spiritual fire. As a specific example, there is nothing better than Christ's reply to Satan in the first Temptation, when the devil suggested the turning of stones into bread. The Savior's reply was not only a stinging rebuke to the powers of evil, but a clear declaration of an immortal truth: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Christ was the embodiment of spiritual power and every word he uttered seemed to vitalize that force. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," epitomized John's reaction to Christ's teachings—and it was the burden of his message to the world.

Turn for a moment to literature and it will be evident that its life is spirituality. Dante, said by some critics to be the greatest intellect that ever touched literature, built the whole structure of his mighty topic upon a spiritual conception. This is strikingly true of Milton, our own great English epic poet. No finer sermon on resignation was ever given to the world than Milton's Sonnet on his blindness. In every drama from the pen of Shakespeare, the world's greatest dramatist, one perceives

a recognition of the deep spiritual forces so potent in life. The temptation to quote is great but time forbids. But "read from the Grand old Masters, read from the bards sublime," and it is very evident why, "their footsteps echo through the corridors of time."

It was Dr. Van Dyke who said that the men who had been responsible for shaping the politics of this nation had relied upon the inspiration of Almighty God to direct them in their work. It is a pleasing and suggestive picture presented by our Pilgrim Fathers as they landed on the New England shore, and falling on their knees, they invoked God's guidance in this new land to which they had come.

There is perhaps no more splendid and satisfying conception of Washington expressed than can be found in the writings of Thackeray, the great English novelist. Again and again he expresses his profound admiration for our great national hero, in words similar to these: "Through all the doubt and darkness, the danger and long tempest of the war, I think it was only the American leader's indomitable soul that remained entirely steady." Washington's own writings convey the information that it was his constant reliance upon his Creator, that was the never-failing source of comfort and guidance through all the "dark hours" of his life. It has always been a matter of national pride, to express the thought that both the Declaration of Independence and the Constitution of the United States were inspired by God. Certainly the framers of those immortal documents claimed such a source of inspiration.

Read the words of the venerable Franklin himself: "Mr. President, the small progress we have made after four or five weeks' close attendance and continual reasonings with one another, our different sentiments on almost every question, several of the last producing as many no's as aye's, are, we think, a melancholy proof of the imperfection of the human understanding. In this situation of this assembly, groping, as it were, in the dark, to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of light to illuminate our understandings? In the beginning of the contest with Great Britain when we were sensible of danger, we had daily prayer in this room for divine protection. Our prayers, sir, were heard and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we forgotten that powerful Friend? Or do we imagine

that we no longer need his assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this! I also believe that without his concurring aid, we shall succeed, in this political building no better than the builders of Babel. I therefore beg leave to move that, henceforth, prayers imploring the assistance of heaven, and its blessings on our deliberations, be held in this assembly every morning before we proceed to business."

One great appeal in all of Lincoln's writings is the pure spirituality. His farewell words to the citizens of Springfield are a fine example: "I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I can not succeed. With that assistance I can not fail. Trusting in him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To his care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

In the labors of our own prophet, we recognize the genius of mighty leadership. He set the whole world against him, by claiming revelation direct from God. The interview of Josiah Quincy with Joseph Smith, which is to be found in *The Figures of The Past*, is most interesting. Mr. Quincy described the prophet very happily, and summed up his conclusions in words to this effect: "I have faithfully described this man as I found him, but I do not attempt to explain him—to his enemies he is an imposter, to his people he is a prophet—make of him what you will—imposter or prophet, I only know that he has answered the burning questions of this age as no other man has even attempted to do."

Spirituality is the light and life of the gospel work today. It is the only source of guidance that, in this period of doubt and uncertainty, remains entirely steady. Men have tried to "live by bread alone," and the alarming problems of the day are the result. The world is starving for spiritual food. We may take courage when we think that the beautiful words of Lowell apply today as they did when they were written:

"Truth forever on the scaffold,
Wrong forever on the throne,
But the scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own."

You Have Not Failed

By Bertha A. Kleinman

You have not failed who have withstood
The grilling years of wear,
For golden twilight still makes good—
The oldest tree can grow new wood
And blossom just as fair.

You may at some despondent stage
Review a squandered youth,
The future—still a whitened page—
Can yet absolve the darkest age
And fill your life with Truth.

There is no period of your past
So hopeless to recall,
No round of days so overcast
But your tomorrow is more vast
And can redeem it all.

Mistakes are rounds by which you mount—
Defeated, great souls rise—
And as you grapple and surmount,
There is no failure God will count
In any life that tries!

A Trip Through Scandinavia

Georgina G. Marriott

If one desires to have the best possible introduction to Oslo, Norway, one should approach the city by steamer over the beautiful Kristiania Fjord, dotted with a thousand islets and flanked with hills and low mountains whose sides are often covered with forests of pines and firs. Arriving thus by water, the city presents an imposing appearance, the Akerhus Fortress rising on a height in the middle foreground, while from an eminence on the left the Royal Palace dominates, and on the right the Home for Old Sailors may be seen.

The old town was founded in 1050 by Harald Haardraade who gave it the name of Oslo; 600 years later the town was partially destroyed by fire. Christian IV of Denmark, on supervising the rebuilding, insisted that the town should expand to the west of the river and that the new town including the old on the east side of the river, should be named after himself, Christiania, or as Norwegians call it, Kristiania. In 1924 on the 300th anniversary of its refounding, the Norwegian Storthing passed a measure requiring the town to be called by the old name of Oslo.

Today it has a population of over 260,000 inhabitants or more than one-tenth of all the inhabitants of the kingdom.

Of special interest to me was the partly preserved Viking ship of about the 9th century which was discovered in 1880 within a mound of Gogstad. It has been used as the burial place of a queen and contained her earthly possessions. These had been preserved by the blue clay in which they had been buried and may be seen now in the museum.

It was a marvel to me to gaze upon the elaborate wood carving which had entered into the making of her sled, wagon, bed and other wooden furniture. The workmanship of the metal of the kitchen furniture was a revelation of early civilization.

Their museum of art is well worth a visit, as it contains Norwegian sculpture and paintings for the last 150 years.

It is impossible in one short article to give my impressions of these countries, so I shall have to confine myself to a short description of the three capitols of Scandinavia.

Stockholm is beautifully situated at the entrance of Lake Malaren, with the Baltic sea, in part, on the mainland, and on seven islands. This situation has earned for her the name of "Venice of the North."

I entered the city by night and the reflection of the hundreds of lights in the quiet waters was beautiful beyond description.

NORWEGIAN VIKING

Founded in the middle of the 13th century by Birger Jare it grew slowly for centuries but in the last hundred years it has grown by leaps and bounds and today it has over a half million. It is a city of bridges for one crosses from one island to another on wide substantial bridges, as if they were but extensions of the Streets.

Of noteworthy interest to me was my visit to the Royal Palace, the part occupied by the late king. The building is old but very impressive, built around a large square court with a handsome approach on the northwest and a dignified facade on the northeast and facing the water-front. The interior is interesting with its collections of portrait paintings, goblin tapestry, its beautiful china, glass and silverware. On the first floor are the apartments of the late King Oscar II. On the second floor in a great succession of rooms are the Festival Hall and Banquet rooms called the great "White Sea." The grandeur of such apartments must be seen, for words are inadequate to describe it.

Copenhagen is likewise built on the eastern coast, of the island of Zealand, and the adjacent islands, but has its own charms with its inland lakes and broad boulevards. I took the train at Stockholm in the evening and arrived in Copenhagen next morning without a change of cars, ferrying the sound in a large ferry from Malmo.

Copenhagen has a population of three quarters of a million.

The strongest impression that I came away with, is the great effort put forth to educate the people of the nation. The people are essentially agricultural, and as it is a small land every inch has to produce all that it can, and the inhabitants have been taught, through a system of high schools and agricultural colleges, taken to the people, how to develop and produce the maximum in quality and quantity. They are renowned for making the best butter in the world. Their reforestation of the last two generations has filled the land with beautiful forests of pines, firs, beeches and birches, some large and some small: these grow on the poorer soil.

There are large marshes which up to the present have not been used for anything, but now are being drained and brought under cultivation.

Copenhagen is filled with museums, libraries, schools and universities, which have earned for her the title of the "Athens of the North" and which attest the culture of her people.

The Copenhagen resident says, "A large house in England means a factory, in Germany a barrack, but in Denmark it means a school."

The old town was surrounded by a moat and within it the streets are narrow and crooked but in the newer portions the streets are wide and straight. The moat has been leveled and made into immense boulevards. The city is kept very clean and one cannot help wishing, that such a people had room to develop an immense civilization of their own.

THE BOOK OF LIFE

The Book of Life or the Bible, arranged and edited by Newton Marshall Hall and Irving Francis Wood, is a book that will appeal to Bible lovers. It is gotten up in a most attractive manner. The form is modern, the print large and clear, and the explanations illuminating.

One of the outstanding features of the book are the pictures which are true to bibical life, breathing the spirit of the Orient, in the details presented. In the fifth volume we note a photograph of a cedar of Lebanon giving us a splendid idea of the country where these trees grow. There is also a picture of the Jewish Wailing Wall where the Jews wail each Friday, their Sabbath eve, over the loss of Jerusalem.

This series of books contains not only many photographs of Bible lands, but reprints of the worlds greatest masterpieces, affecting Bible narrative and Bible characters. It is a real contribution to the study of the scriptures, as it helps to make plain the text and enhances its values immeasurably by the added charm of great pictures done by the master painters of the world.

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RELIEF SOCIETY MAGAZINE

Magazine entered as second-class matter at the Post Office, Salt Lake City, Utah
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Room 28, Bishop's Building, Salt Lake City, Utah

Vol. XIII MARCH, 1926 No. 3

EDITORIAL

Harking Back to the Spirit of 1842

As we write this editorial a grateful nation is bowing in sorrow and respectful homage over a great character. Tomorrow the king and the queen of the Belgians will follow afoot in the solemn procession leading from the station, in the city of Brussels, to the great cathedral where a national funeral service will be conducted in honor of Cardinal Mercier, the great churchman of the great war. The honor accorded him is in every way unusual; only three times has such an honor been accorded, in the past, and then always for unusual service. But in the highest sense of the word Cardinal Mercier was himself unusual. Unusual in his personality, unusual in the service he rendered to humanity in a great crisis.

It has been stated many times that one of the surprises of the last war was that so few individuals were projected into prominence. An exception to this rule was that of the great Roman Catholic churchman whose soul vibrated with love for the men in the trenches and with extraordinary patriotism for the allied cause.

He was in a sense the heart of Belgium during the war. His

soul, overflowing with love and blessing, his hand extended in need, brought forth appreciation so unstinted that his name has become a household word, not only in his native land, but in the uttermost parts of the earth. A dynamic force for good, there is no pushing aside such as he. Like Florence Nightingale, whose fame grew out of the Crimean war and has increased with passing years, this Cardinal, whose courage was almost unbelieveable and whose service entirely unforgetable, will, we believe, have ever increasing fame. His very name suggests mercy. As a representative of the Christ whose follower he believed himself to be, he certainly magnified the teachings of the great Master by feeding his sheep.

It was in the spirit of high service to humanity that the Relief Society was organized in 1842, now 84 years ago. When it was organized it was a movement fostered almost solely by religion; today both science and sociology have made their valuable contributions to make the work more efficient and more effective.

If the work of one person who ministers to the unfortunate can challenge the attention of a world, what think ye will be the fate of an organization composed of many gifted individuals whose work is devoted to similar relief?

Twentieth Century Queens

Recently Queen Alexandra, of England, the mother of the present king, passed away. The press had scarcely ceased commenting on her virtues when word reached us that Queen Margherita, the mother of Italy's king, had been summoned by death.

In newspaper accounts that have appeared in relation to these two women, the thing that has been emphasized is the fact that they fostered many charities. Their hearts were constantly turned toward people who needed relief. It is a very different picture to the one frequently painted of "Good Queen Bess," moving from castle to castle in splendor, or floating down the Thames in an elaborately decorated barge.

Queen Alexandra was beautiful. It is recorded that Lord Palmerston, who was Prime Minister at the time of her bethrothal to Edward, the young Prince of Wales, said in Parliament that the wife of the prince must be young and beautiful and a Protestant. Princess Alexandra fulfilled all three requirements. Her advent into England was hailed with delight.

She never did lose her beauty, but the people of her realm for many years have not been primarily interested in her good

looks, but rather in her many acts of charity. At the coronation of her son, the present king of England, she drew attention to the fact that the lot of the English policeman would of necessity be very hard during the coronation week, consequently she contributed 1000 pounds to be distributed among them as extra pay for extra service. Finally the nation selected a day which they called Alexandra Day. The queen's outstanding request was that this day bearing her name should be observed by her many subjects in tangible remembrance of the particular charity in which they were most interested. Service to others, a desire to meet the many social problems of her realm intelligently and kindly, seemed to be the uppermost thought in her heart. Blessed in her birth, blessed in her marriage, blessed in the people over whom she was called to reign, she reciprocated in full measure by showering blessings upon her people.

The story of Queen Margherita's life while it does not parallel in actual details that of Queen Alexandra, is, nevertheless, very similar, as her Majesty seemed to have in mind the alleviation of suffering among her own greatly gifted people.

These are the queens of modern days. Surely the world goeth forward and truly such queens are not beloved and honored without cause. "As gracious as a queen," is a popular adage, more than gracious were both the English and the Italian queens in their lives; consequently they are greatly beloved by their people.

John Drinkwater's Great Lyric

Few evenings devoted to lyceum numbers have been appreciated as fully as the evening in Salt Lake City when John Drinkwater read a group of his lyrics and told his audience why the life work of Abraham Lincoln and of Robert E. Lee appealed to him as suitable material for the two dramas bearing respectively the names of *Abraham Lincoln* and *Robert E. Lee.*

Among other lyrics Mr. Drinkwater read one entitled *"Immortality,"* in which he projects the thought that in the world to come it would be possible for men living now to walk with Julius Caesar in the streets of Rome and with St. Paul upon the Strand. This poem was very greatly appreciated by Mr. Drinkwater's audience. It is a very natural supposition that persons of all ages of the world's history will mingle together in that life we often designate as the future life. Such an idea is not disturbing to a Latter-day Saint who has been taught all his life that this earth will eventually be a heaven to those who have dwelt upon it and have proved worthy of it as a place of abode. The

touch added by mentioning a familiar city and the name of a familiar street suggests a continuation of this life in a perfectly natural way.

If earthly things typify heavenly things, then it is consistent and natural to believe that we shall hark back upon this earthly experience in that great life towards which we are all sojourning.

A Spring Song

Mrs. R. J. Green.

Hear the laughter and the singing
That the infant Spring is bringing
In her wake!
As from the snowy bed she merges,
E'en the willows, oaks and birches
New life take!
Every bee and bird and flower,
In each greening, budding bower,
All astir.
At the earliest peep of day
Each one busy in its way
Just for her.

See the glorious rosy morn
Of her drear and coldness shorn
Spread her rays!
Beauteous blossoms—every hue,
Bathed with perfumed drops of dew,
Homage pays!
And the fairy leaflets dance
Baby eyes look on askance;
All things new!
Birdlings twitter, chirp and sing,
Dainty cherub—lovely spring,
All for you.

Angels of Mercy

By Mrs. Alice Morrill

Little Joe Greyson looked into his mother's emaciated face through soulful blue eyes, as she lay upon the rickety iron bed with its shabby tenement mattress, upon which she had spread her clean, white blankets, and said,

"Mother, I hope you won't get very sick, but if you do, I'll take care of you until Daddy gets back—so don't worry."

And then he continued solicitously, "Shall I spread the warm camping blanket over you? Are you cold, Mother?" "Yes, dear, mother needs more covering, I think, for I am chilly."

Little Joe tucked the soft blanket around his mother the best he could and then turned his face toward the dim window for a moment, pretending to look out at the rear of the high houses which backed up against his alley, so as to hide the quivering of his chin from his mother. He was all but disheartened, was Little Joe, in spite of the brave front he tried to maintain for sake of the sick one.

Joe felt there was no one to whom he could turn for help in all this great city, and he was about to lose the brave courage that he had striven to keep up since his mother fell sick.

Mrs. Greyson had been ailing for a week, and for the last two days had been unable to go about her household duties, or even to prepare food for herself and Joe. The remainder of the afternoon she slept while Joe sat by the bed and watched the fevered flush in her cheeks come and go, with anxious feelings in his lonely heart. And then queer thoughts began to stir within him—vague apprehensions, growing more and more keen as the long day wore away.

"What if his mother should not awaken?

"What if a 'Mormon' should come there to do him harm, while his mother slept?"

The boy shrank toward the bed when passing footsteps approached, coming in close proximity, and scarcely dared to breathe until they had gone by.

At twilight, Joe felt that he could stand suspense and solitude no longer. Leaning over the bed he softly kissed his mother's cheek and the light caress awoke her. At first, she looked startled and then said, "Oh, Joe, is that you?" Give me a drink of water, please, and then see if there is just a morsel of food in the cupboard for me."

Joe's face burned with remorse as he faltered, "Forgive me,

Mother, I ate the last scrap of bread, spread with the last scraping of butter in the dish, while you were asleep. Oh, Mother, I'm so sorry, but I was hungry and thought you could not eat while you were sick. I wish I had saved part of it for you," and then he broke out with, "Oh, Mother, do you really think you will get well?"

At last the flood gates of the child's grief gave way, and he threw himself upon the bed in a paroxysm of sorrow. Mrs. Greyson reached out a thin trembling hand and stroked Joe's bright curls reassuringly.

"I think I shall get better, Joe, but when tomorrow comes, if I am not better, this is what you must do:

"Go out on the street and find a policeman and inquire of him whether there are any people here in Salt Lake City who are not 'Mormons.' I think the policeman would tell you the truth—though, when I come to think of it, he might be a 'Mormon' himself; however, I know of no one else to send you to. Then find some of those people who are not 'Mormons,'—go to them and tell them all about us—how we were traveling through Utah and while in this city, your Father received a telegram from our home in Pennsylvania telling him that his estate was in jeopardy and that he must return at once. Tell them how your father secured us a little apartment and left us here in Salt Lake, while he hurried back to save his inheritance—how we have waited for his return—watching and waiting until our funds shrank so low that we had to move over on this alley to find a cheap place to live—how I was taken sick so suddenly, and how—how—"

Joe impulsively laid his fingers softly on his mother's lips and looked at her beseechingly—

"Mother, I will do as you ask me to, if—but Oh, Mother, you must get better for Daddy and me—try to be better—you will, won't you?" But even as Joe spoke he saw the look on his mother's face which even his childish eyes recognized as a token of failing strength. What could he do? To whom could he go for help?

Before leaving, Mr. Greyson had warned them to remain indoors as much as possible during what was to have been his short absence, and have no intercourse whatever with their 'Mormon' neighbors. They had carried out his instructions faithfully.

Mrs. Greyson sank to sleep again after her effort at talking, and Joe sat down again at his vigil with an aching heart in his little body. During the afternoon, there was a light tap on the door. Half hopeful and half fearful, Joe drew his hand softly from his mother's grasp and tiptoed silently from the bedside.

Gently undoing the latch, he opened the door with fast beating

heart. A little girl stood on the threshold—a "little fairy," she looked to Joe, who gazed at her in wonder.

"Is some one sick?" the child asked sweetly.

"Yes," Joe whispered, and wonderingly added, "How did you know?" while a ray of glad hope thrilled through him.

"Oh," naively answered the little visitor, "we live up this street and I play down this way sometimes, and I had not seen this door open for two days and I just thought some one was sick," and the little girl had twirled her skipping rope and gone flitting away before Joe realized it, leaving him more desolate than ever.

Joe wondered if she were a "Mormon." He had intended to ask her but she had gone skipping away before he had scarcely time to catch his breath. She seemed like any other child—he thought.

Joe turned sadly to the bed again where Mrs. Greyson still slept fitfully. He gazed at her dejectedly then hastily arose and began putting the room to rights. It seemed to him that a change was portending.

Mrs. Greyson awoke and again she asked for food and Joe could see that she was semi-delirious. But before the boy could realize what had happened, two gentle-faced women had entered the room.

Were they angels? No, Joe could see that they were truly human, as he looked at them with happiness, that welled up from a heart filled with the greatest thankfulness he had ever known in his short life. They were just women—"Mothers" Joe thought, as his gaze took in every feature and expression of their faces.

Joe moved from his place at the bed's head and stood in calm wonderment as one of the visitors stepped into the place he had released at his sick mother's pillow, and began with gentle haste and capable hands, the tender ministrations for his beloved mother that he, with all his love for her, had been unable to perform. Meanwhile, the "other Mother" as Joe still named her, in his grateful heart, was placing upon the bare table articles which she was taking from a basket she had brought with her—clear, clean bottles of something that looked like medicine, soft, white cloths and towels—Joe noticed a jar of jelly, a loaf of luscious-looking brown bread, a square of yellow, sweet butter, and bottles of fruit juice.

"And here is a big, sweet orange for you, right now, boy," the woman said cheerily as she patted his head with reassuring kindliness.

All that evening and far into the night, Joe watched every movement of the kind-faced women, as they worked unceasingly over his mother, ministering to her needs and giving her comfort and easing her pain. Not until he could see a marked change in

her condition, telling him that she was better—much better—could the boy be persuaded to lie down and get some much needed rest. All the rest of the night, Joe slept and when he awoke, the morning's bright sun was shining in at the little window and the women were still there looking hopeful, now, and kind and motherly as before. He raised himself up and looked at his mother and was joy-thrilled at the change he saw in her.

"Yes, boy," the watcher at the bedside said in answer to Joe's look of mute inquiry, "Your mother is much better and she is going to get well soon."

Then his mother spoke: "Joe, boy, come here," she said, speaking calmly and in her natural voice. Putting her arms around him, she drew him to her and held him close.

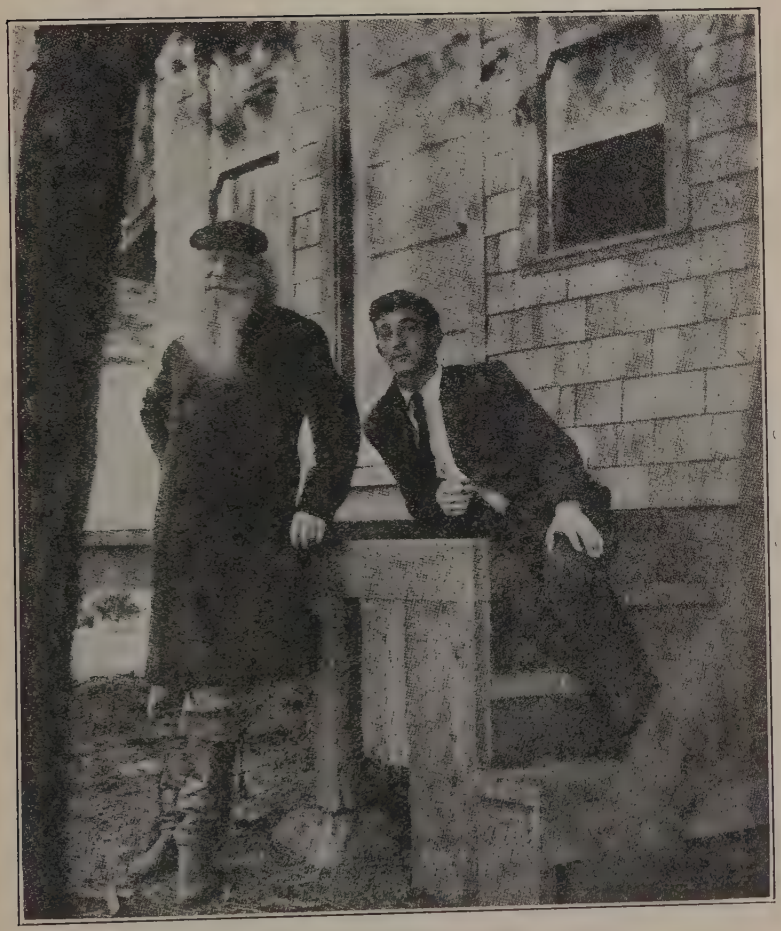
"Joe, these women are 'Mormons'—they call themselves Relief Society Teachers, whatever that may be—they have promised to tell me all about it when I am stronger—but, Joe, whatever they are, to us they have been Angels of Mercy."

* * * * * *

This story would be too long if I should tell how Mrs. Greyson, nursed back to health by the good women of the nth ward Relief Society who "changed off" with one another, taking turns in staying with Joe and his mother—how they instituted a search for Mr. Greyson, making the discovery that he was injured in a railroad wreck and lay unconscious in a far away hospital while Joe was fighting for his mother's life—how Mr. Greyson saved his property and returned to his family a wealthy man—how they afterwards decided not to continue their journey but to remain in Salt Lake City, where they eventually became members of the Church of Jesus Christ of Latter-day Saints—how Mrs. Greyson became an ardent Relief Worker and she and her husband devoted much of their time and means to Relief Work, and how Joe, though that is not his real name, became in his manhood, a great leader and missionary, devoting his energies to the cause of righteousness upon the earth.

* * * * * *

A story written for the *Relief Society Magazine*, from facts, by Alice Morrill, Tridell, Utah.



JOAQUIN MILLER AND HIS GRANDSON

Columbus

By Joaquin Miller

Behind him lay the great Azores,
Behind the Gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas,
The good mate said: "Now must we pray,"
For lo! The very stars are gone.
Brave Admiral, speak, what shall I say?"
"Why, say, 'Sail on! Sail on! and on!'"

"My men grow mutinous day by day;
My men grow ghastly wan and weak."
The stout mate thought of home; a spray
Of salt wave washed his swarty cheek.
"What shall I say? Brave Admiral, say,
If we sight not the seas at dawn?"
"Why, you shall say at break of day,
'Sail on! Sail on! Sail on! and on.'"

They sailed and sailed, as winds might blow,
Until at last the blanched mate said:
"Why, now not even God would know,
Should I and all my men fall dead.
These very winds forget their way,
For God from these dread seas is gone.
Now speak, Brave Admiral, speak and say--
He said: "Sail on! Sail on! and on!"

They sailed. They sailed. Then spake the mate:
"This mad sea shows his teeth tonight.
He curls his lip, he lies in wait,
With lifted teeth, as if to bite!
Brave Admiral, say but one good word:
What shall we do when hope is gone?
The words leapt like a leaping sword;
"Sail on! Sail on! Sail on! and on!"

Then, pale and worn, he kept his deck
And peered through darkness,
All that night.
Of all dark nights! And then a speck—
A Light! A Light! A Light! A Light!
It grew, a starlight flag unfurled!
It grew to be Time's burst of dawn.
It gained a world; he gave that world
It's grandest lesson; "On! sail on!"

—*Joaquin Miller.*

LAKE SCENE ON THE MILLER ESTATE

Diets for Some Special Diseases

By Jean Cox, State Supervisor of Home Economics Education

The housewife interested in prevention of illness and trained to care for minor disabilities really contributes a considerable amount during the year to the family income in terms of diverting allotments for illness in the family budget to education, recreation or investment. The cost of illness has increased many times in the past three decades. The expense of any serious illness or accident in the family of average income is frequently appalling. The proper valuation of health demands more careful consideration than ever before. Preventive measures are much to be preferred to various kinds of treatments and cures.

Interest in preventive medicine by the medical profession is also pointing the way for further decrease in illness and death. Diseases that were considered fatal are now being treated successfully by the well trained members of the medical profession. Superior training and better opportunities for wider experience among both general practitioners and specialists have made the treatment of accident and disease much more scientific than formerly. This superior opportunity and experience have also notably increased the percentage of cures in different diseases and injuries.

One notable example of treatment of a disease hitherto considered almost hopeless is that of diabetes. The discovery of insulin by Drs. Banting and McLoed has made it possible to extend the usefulness and prolong the life of patients suffering from this dread disease which results from inability of the pancreas to take care of the digestion of sugars and starches. Other experimenters had paved the way and hundreds of experiments had been performed in different laboratories in order to determine the functions of the pancreas. After many experiments in making extractions from the pancreas of different animals they found that the best insulin available is that extracted with alcohol from pancreas from mature animals.

After the initial discovery of insulin many tests and experiments were necessary in order to find out how to use this important treatment. Many studies on the amount to be used were made. After hundreds of experiments it was found that the most satisfactory dosage was that which lowers the blood sugar to .045. The amount required, of course, must be determined by the doctor in charge of the case. In general practice it is necessary to start with a small amount of insulin and increase it slowly until the blood sugar reaches normalcy. The diet too must be carried out according to the doctor's prescription. The amount of

carbo-hydrate permitted the patient is dependent upon his tolerance for sugars and also according to recent discoveries upon the proportion of fat and protein to starch.

Diabetes Mellitus requires very careful regulation of the diet. The power to burn sugar once lost is never completely regained. In order to keep in the best possible physical condition the patient must live within the carefully prescribed diet and regardless of temptation must eat only the limited foods in the prescribed amounts. He should also try to live up to general health rules as far as possible and protect himself from contagion, accident or unnecessary dangers.. Because of the nature of the disease the excessive sugar in the blood lowers resistance to bacterial infection and makes possible numerous complications. As a precautionary measure many doctors advise that middle aged and elderly people should have their urine tested once a year. While there are some fundamental diet principles in treatment of Diabetes it is well to remember that each patient presents an individual problem. The diet must be carefully prescribed to meet the individual needs and changed as development or retardation of disease demands. It is well to understand that besides the body's failure to burn sugar there is apt to develop a condition known as acidosis which means a disturbed state of nutrition and the appearance of certain acids in the urine. The problem for the dietician is to control both the sugar and acid content of the urine.

When acidosis develops as a result of a diet high in fat and protein, the patient is usually required to fast for one or more days after which, if the urine is normal he is allowed a diet rather high in fat with a gradual increase in protein and carbohydrates. The aim is to determine the tolerance he has for these different foods. The following table from Joslin in *Pattie's Practical Dietetics* is suggestive as to how diets are compiled for diabetics. In order to insure accuracy in measuring foods, physicians frequently require the use of gram scales. As 28.2 grams equal one ounce it is easy to see that there is less danger of the patient getting the wrong combination of foods.

A Series of Diets for Testing Tolerance of Diabetics

	Carbohydrate Grams	Protein Grams	Fat Grams	Total Calories
I	10	11	6	138
II	22	13	18	302
III	32	24	24	440
IV	42	29	39	635
V	52	32	53	813
VI	63	43	65	1009
VII	73	51	70	1126
VIII	83	59	87	1351
IX	96	62	93	1469
X	107	63	93	1517

By the use of tables such as these the dietician under the direction of the physician will be able to determine the patient's carbohydrate tolerance beyond which he must not go.

Greater protection is insured the patient if under-nutrition is practiced rather than to foolishly attempt to bring the patient up to normal weight. Attention, of course, must be given to the total calories. Because of the limited diet as well as the nature of the disease it is advisable to make generous use of the more bulky vegetables which may be eaten in considerable quantity without very much increase in carbohydrates. They are also valuable carriers of fat. Vegetables allowed the diabetic are grouped by Mrs. Rose in *"Feeding the Family* according to their carbohydrate content:

Vegetables Grouped According to Carbohydrate Content

Less than 5 per cent	Celery	10 Per Cent
Lettuce	5 per cent	String beans (fresh)
Cucumbers	Tomatoes	Pumpkin
Spinach	Brussels Sprouts	Squash
Asparagus	Cauliflower	Turnip
Rhubarb	Egg Plant	Beets
Beet greens	Cabbage	Carrots
Sauerkraut	String beans (canned)	Onions

Mrs. Rose says one and one-half cups of any five percent vegetable and one-half cup of any ten per cent vegetable will yield approximately 5 grams of carbohydrates. "This amount is equal to 20 calories."

Where the tolerance for carbohydrates is very low saccharine is used in place of sugar to sweeten foods. It is 500 times as sweet as sugar and should only be used under physicians prescription. It should be used sparingly or a bitter taste results if too much is used. It is well, however, not to use it except in emergency to get the best results in the long run. Possibly the best reference books for the diabetic patient are *Pattie's Practical Dietetic*, Huddlesom's *Food for the Diabetic*, Mosenthall's *Diabetic Mellitus*. (A system of Diets), and Joslin's *Diabetic Manual*.

As constipation has been called the great American Evil it may be well to print the follwing diet for constipation:

Dr. Sippy's Diet for Constipation

As soon as one arises drink one pint fluid, water hot or cold, or lemonade made with glycerine, not sugar.

Have an hour, the same each day, to go to the toilet and sit there for fifteen minutes and say to one's intestines, "You are now having your chance, if you do not act now you will not get another chance today."

Breakfast—Eat anything you like plus some bran, either raw

or cooked, two tablespoons honey, and two raw apples.

10 a. m.—1 glass buttermilk.

Noon Lunch—Anything you want plus a baked apple with cream, lettuce with oil dressing, one laxative fruit—prunes, dates, figs, etc.

3 p. m.—1 glass of buttermilk.

Evening meal—Dinner:

One cooked vegetable	*One raw vegetable*
Carrots	Carrots
Onion	Onion
Spinach	Celery
Celery	Cabbage
Cabbage	Cress
Lettuce	Greens
Greens	

Note: Some people can not eat bran without suffering from severe irritation in the intestinal tract. Some doctors and nutrition experts place more faith on the softer cellulose of root and green leaf vegetables and the organic acids of fruit than on bran. To some people grape fruit or oranges are more laxative than figs. In extreme or chronic cases of constipation it is wise to attempt to study the case carefully as every case here, as in diabetes, is an individual problem. Regularity of habits and freedom of worry are of great value in overcoming constipation.

As a result of careful studies made by Drs. Coleman and DuBois the dietetic treatment of fevers is on a much sounder basis than formerly. The painstaking research of these physicians has determined the need of an increased amount of food in fevers where a high temperature is prolonged over a considerable period of time. This conclusion has been reached by studies of the increased amount of heat from increased oxidation or combustion.

Other calorimeter or heat measure studies have also authentically determined the food requirement of normal body processes.

Experiments such as these have decreased the death rate in typhoid, somewhat shortened the length of the fever and best of all perhaps has made a decided decrease in the time required for convalescence. Under the old treatment when the patient was fed only very small amounts of food and given only a limited amount of water the patient was kept in a stage of semi-starvation. In some cases in fact the patient reached the stage of emaciation as it was not uncommon for the typhoid patient to lose 40-50-60 pounds during a six weeks typhoid case.

The old idea that it was impossible to utilize foods in fever is no longer believed. Careful experiments show that not more than 5% to 10% digestive efficiency is lost in fever. It has been

proved that when the diet supplies sufficient amount of energy supplying foods and moderate amount of protein that fever patients have been able to maintain body weight without sacrificing the tissues of the body. The present objective in feeding typhoid patients in order to prevent loss of body weight is on the principle that a starving organism has less resistance than one in good condition. The careful studies made by Dr. DuBois has shown that typhoid fever patients can absorb carbohydrates and proteins in almost as large amounts as does the normal individual. The absorption of large amounts of fat in the early stages of the disease is less well done than in the case of proteins and carbohydrates, although later in the disease larger amounts of fat can be taken without difficulty. Typhoid patients of today do not suffer much, if any, loss of weight, because the painstaking work of Drs. Coleman and DuBois has made it possible for the patient to maintain or occasionally increase body weight during the fever term. This has been made possible by increasing the diet so as to furnish easily digested fuel for the increased body temperature to consume. This treatment spares the body tissues and meets the demand for increased heat production which result from toxic substances in the body caused by the typhoid bacillus and other minute organisms.

Because of body temperature in prolonged fever it is necessary to increase the food consumption 40 to 50% above the normal amount so as to protect the patient without using his own body tissues for the increased combustion which results from the fever. In illness of short duration or where the patient has little if any fever the body's equilibrium can be maintained through feeding only enough food to carry on the normal body processes such as respiration, circulation, digestion, elimination and necessary regulation of body temperature. Normally the calorie requirement for this is 1200 to 1600 calories for women and 1600 to 2400 calories for men. In the case of protracted fever, however, the calorie requirement would be increased 30 to 50% so that the small woman would require 2400 calories and the large man would require 5000 calories in order to save the body tissues from being consumed as a result of the fever temperature.

Because some of the body tissues are consumed by the fever the diet in fevers is higher in protein than for normal individuals. This is readily explained if it is understood that before food can be used to produce heat in the body different digestive processes must be carried on. Heat is produced as the different kinds of food are gradually broken down into increasingly simple compounds.

Experiments in physiological chemistry have shown that carbohydrates are valuable because they spare both protein and

fat. In other words the diet rich in carbohydrate is capable of preventing loss of body protein in fever without giving extra amounts of protein. Another argument in favor of a carbohydrate rich diet is that there is less strain on the organs of elimination than is the case with protein. Experimentors have also found that in case of fever a more healthful condition of the alimentary tract is maintained if there is a prepondering percentage of carbohydrate in the food. In the light of these experiments it is conceded that the high protein diet formerly used was the cause of serious intestinal disturbance.

In selection of proteins for the typhoid diet a generous use of milk and eggs is advised. As a rule patients can digest milk in quantities of 1½ to 2 quarts a day. Milk may be modified by additions of lactose or cane sugar, malt, gruels from different grains, whey, buttermilk, boiled milk, etc. Three or more eggs are also used in typhoid diet. They should be used raw in egg-nog or slightly boiled. In the later stages of the disease greater variety of cooking may be used.

During the early stages of the disease a diet like the following from Carter-Howe and Mason's *Clinical Dietetics* is somewhat typical of the diet the physician might prescribe:

Typhoid Fluid Diet

8 a. m. Milk and coffee, each 120 c.c. (4 oz.)
10 a. m. Milk, hot or cold, 240 c.c. (8 oz.)
12 m. Barley gruel, 120 c.c. (4 oz.), with milk, 60 c.c. (2 oz.)
2 p. m. Junket with cane and milk-sugar.
4 p. m. Oatmeal gruel 120 c.c. (4 oz.), with milk, 60 c.c. (2 oz.)
6 p. m. Junket with cane and milk-sugar or ice cream.
8 p. m. Hot milk 240 c.c. (8 oz.)
10 p. m. Whey, 180 c.c. with one whole egg and sherry.
12 m. Oatmeal gruel, 120 c.c. (4 oz.), with milk, 60 c.c. (2 oz.)
2 a. m. Junket with cane and milk-sugar.
4 a. m. Milk, 240 c.c. (8 oz.)
6 a. m. Milk, 240 c.c. (8 oz.); 15 gm. (½ oz.) of lactose added to the four milk feedings.
Values: Protein, 71 gm. (2 1/3 oz.); fats, 81 gm. (2 2/3 oz.); carbohydrates, 160 gm. (5 1/3 oz.); calories, 2300.

From the same authority a typical diet for later stages of the disease or during convalescence is suggested below:

Typhoid Diet

This diet is best in later stages or in convalescence.
(9.00 a. m., 1.00, 3.00, 7.00, 10.00 p. m. and 1.00 and 4.00 a. m.)
Milk, 6 oz., calories, 860.
Cream, 2 oz., calories, 840.
Lactose, 10 gm., total, 70 gm.; calories, 280. Total calories 1980.
At 11.00 a. m.:
Egg (one), calories, 80.
Mashed potato (20 gm.), calories 20.

Custard (4 oz.), calories, 250.
Toast or bread (1 slice), calories, 80.
Butter (20 gm.), calories, 150.
Coffee.
Cream (2 oz.), calories, 120.
Lactose (¾ oz.), calories, 80. Total calories for feeding, 780.

At 5.00 p. m.:
Egg (one), calories, 80.
Cereal (3 tablespoonfuls), calories, 150.
Cream (2 oz.), calories, 120.
Apple sauce (1 oz.), calories, 30.
Tea.
Cream (3 oz.) calories, 180.
Lactose (¾ oz.), calories, 80. Total calories, 640.

At 7.00 a. m.:
Egg (one), calories, 80.
Toast (one slice), calories, 80.
Butter (¾ oz.), calories, 150.
Coffee.
Cream (2 oz.), calories, 120.
Lactose (¾ oz.), calories, 80. Total calories, 510.
Milk-sugar, lemonade may be substituted for the milk mixture at 3.00 o'clock.
Approximate values: Protein, 90; fat, 250; carbohydrate, 318. Total calories, 3910.

A Sonnet to Death

By Ezra J. Poulsen

Now that silent footsteps tread once more
Down the red dawn, up the purple eve,
And reverent Death piles laurel at your door
In hushed tribute to our broken dreams,
We rise on wings of soothing song,
Up the pearly sky, drab with cloud tints,
And find Faith's temple lights aglow
Beyond the menaced coast below.
The light of understanding breaks
Across the soul's dark vale of fear,
While the scurring blackness takes
The pangs that make our memories dear
And glorified we see celestial dawn
Break on the mountain top.

Snow Bound in the Canyon

By Elizabeth Noble

In the winter of 1922-23 so much snow fell that the roads in American Fork canyon became impassible. The people who had been left as care-takers of the Pacific Mine were unable to make their way down the canyon for supplies. It seemed as if they would really have to starve. The proprietors of the mine, however, were resourceful and chartered an airship to take food and everything needful to the anxious folks.

Up the lonely canyon in the cheerless winter time,
The days pass, dull and dreary, at the old Pacific Mine.
No sound of cheerful labor, or the noise of pick and drill,
Reach the ears of the watchers in the canyon white and still.

Summer time in the canyon is ever a time of joy,
But winter brings its perils to those in the mines employ,
Sometimes the lonely cabin is wrecked by the wintry blast,
Sometimes the awful snow-slide makes a home a grave at last.

And so there came a winter when the snow piled deep and high
Shrouding all, until it seemed there was naught else 'neath the sky,
And the watchers at the mine were prisoned in that lone place,
Till hunger, hard, relentless, was staring them in the face.

But friends, in the town below, thought of their hazardous plight,
And planned a way to save them from hunger's pitiless bite,
They sent a stately air ship, loaded with food and good cheer,
Which circled o'er the cabin, for it could not get quite near.
Yet near enough to succor, comfort and relief afford
As, long ago, the ravens fed the prophet of the Lord.

He Hath Done All Things Well

By Emily Batt.

He hath done all things well:
Then why should I repine,
Because my portion fell,
Where hills are hard to climb?
He's there to help me on the way,
To keep me lest I go astray.

If he withold from me,
Joys that I would possess,
I'll strive for faith to see
For me he knows what's best.
He loves me. Why should I repel?
'Tis he that hath done all things well.

He ne'er a trial sends
To any child of His,
Unless with it he lends
The strength his spirit gives.
And hope, the heart it does impel,
To trust he has done all things well.

I may not understand,
Why oft my life is drear:
But in a better land,
All things will be made clear.
I know he can the gloom dispel,
Because he hath done all things well.

Submissive to his will,
O may I have his grace,
To help me run until
I win the heavenly race.
Then gratitude, will me compel
To say he hath done all things well.

Lord give me faith to hear,
What 'er my lot may be,
Thy blessed voice of cheer,
While on life's unknown sea.
Its winds and waves O for me quell,
Because thou hast done all things well.

Of Interest to Women

By Lalene H. Hart

Will you print in *The Magazine* a recipe for doughnuts which will keep moist several days?

A recipe contributed by one of our readers is a good one, and will no doubt serve your purpose:

1 cup hot mashed potatoes.
1 cup sugar.
1½ cup sour milk or buttermilk.
2 eggs.
1 tablespoon melted butter.
½ teaspoon soda.
2½ teaspoon baking powder.
½ teaspoonful salt.
½ teaspoonful nutmeg.

Flour enough to make a soft dough. Fry in deep fat until brown, with a piece of potato the size of a walnut to prevent the fat from burning.

—Mrs. A. V. M., Richmond, Utah.

Left over bits of pie crust can be rolled thin and baked over muffin pan or small moulds. They are nice and convenient for serving peas or any other vegetable in individual dishes, or they may be used for salad on a lettuce leaf.

When celery is scarce, crisp cabbage chopped or shredded and used with a generous portion of celery seed, makes a good substitute in salads.

Remove the stones from large prunes which have been cooked a long time, but slowly, so they are plump but not broken. Fill cavities with pieces of sliced pineapple and cottage cheese and serve on lettuce leaves with mayonnaise dressing to which whipped cream has been added. Any tart jelly may be used in place of the pineapple.

Spiced vinegar which is poured over sweet mixed pickles, added to crushed or shredded mint makes an excellent mint sauce to serve with lamb. It also saves time in preparation.

Since the lace and ribbon-trimmed basket, lined with pink or blue silk, is not practical for baby's toilet articles, I wondered what I could use. While preparing the little things for the new baby I made a very handy bag similar to a wall pocket, except it is made to fit over the back of a chair. Use a piece of cloth twenty-seven inches long, and the width of the chair to be used. Fold back at the top a flap about five inches wide. At the bottom of the cloth that hangs down, stitch on a larger pocket and run elastic through the hem edge. This will hold diapers, bands, stockings, booties, etc. Above this, sew on three smaller pockets

which can be used for talcum powder, cotton and other small articles. Attach a small pin cushion with ribbons or a safety pin, so it can be removed when the bag is laundered. Dainty flowered ticking or nursery cretonne can be used. I used unbleached muslin and bound the bag with pink bias tape. It can be made as plain or fancy as desired. It is easily washed when soiled, and when not in use can be folded and put in a drawer or chest with baby's clothes.—*Mrs. R. J. H., Salt Lake City.*

When building a house or remodeling an old one have your architect plan a chute where it will be convenient for all rooms and will carry the soiled clothes to the laundry. Or if the laundry is on the main floor, plan it in such a way as to have a space two by three feet between hall and laundry. Divide this space into two parts, upper and lower, with doors in each part that will open both ways into hall and laundry. Place shelves in the upper part. This will enable you to put the soiled clothes in the lower part from the hall and remove them in the laundry on washday. Then when ironing and folding clean clothes in the laundry place them on the shelves in the upper part. They can be taken out through the doors opening into hall when needed. This saves time and steps.—*Mrs. M. P., Ogden, Utah.*

When the men folks' trousers are yet new, I cut a strip about one inch wide and four inches long from the wrist of an old kid glove and sew it on the inside of the trouser leg at the bottom. This keeps the heel of the shoe from rubbing a hole in the cloth and keeps the trousers from having that shabby and worn look at the bottom.—*Mrs. W. J., Rexburg, Idaho.*

So many people dislike using pyrex for cooking, because it burns so easily. I have used it for eight years and still it looks like new. I grease the top of the dish to be used then lay a strip of waxed paper cut two inches wide and length desired, around the top of the dish. This keeps the food from burning on the dish and the paper can be readily removed before the food is served. Paper from cracker boxes may be utilized for this purpose.—*Mrs. T. F. W., Salt Lake City, Utah.*

Over your desk or kitchen table, or wherever most needed, hang a five-cent funnel painted in the color that harmonizes best with other furnishings, to hold a ball of twine. It can be hung by its ring and will be one of the most useful conveniences imaginable.—*Mrs. L. F., Salt Lake City, Utah.*

Notes from the Field

Amy Brown Lyman

Hawaiian Mission.

The following interesting letter has been received by the General Board from the Relief Society presidency of the Hawaiian mission:

"*Dear Sisters*: The general conference for the Island of Oahu was held at Laie, October 24 and 25. The Relief Society session was the first meeting of the conference. It was held in the chapel at Laie, Saturday afternoon at two o'clock. The officers and members of the various associations of this Island came in good numbers. The Priesthood of the Islands were also well represented in the meeting.

"We felt very greatly blessed by the presence of Mrs. Jeanette A. Hyde of the General Board. Her wise counsel added a very much needed touch of efficiency to the work of the Relief Society conference.

"After a splendid program of lesson demonstrations and music, Dr. Herbert Wood of Waialua, a prominent local physician, gave us a well prepared talk on social vices and the results of the same on the life of the community. President Eugene J. Neff of the mission, sounded the keynote of the conference in his inspiring address on the purity and chastity of living. This proved to be the principal theme in all the meetings of the conference.

"Our lesson work for the coming year has been translated and prepared by President William M. Waddoups, of the temple. It is now off the press and work on the same will begin the first of the New Year. The lessons as prepared are to deal with the important subject, The Divinity of Christ, his mission, work, parables, etc. The standard works of the Church must be our guide here in lesson work, as they are the only proper, available texts in the Hawaiian language. Our Relief Society work is well organized in the various conferences and branches of the mission. Our sisters are doing good work and are a strength to the work of the Church in this land.

"We are trying to stress and encourage the Saints in temple work, impressing them with the necessity and sacredness of the same, assisting them as much as possible in the collection and preparation of their genealogies. This is a difficult work as the Saints here have not been a record-keeping people, and genealogies

are very hard to find. The Hawaiian was not a written language until recent years, and records were kept by memory, in chants and songs, royalty alone being permitted to chant genealogical lines. Many of the older people do not know their own birth dates, and few of them know anything concerning the genealogy of their parents and grandparents. So our work in this line is difficult in the extreme.

"We are now working in connection with the territorial board of health in an attempt to get baby clinics established in our villages and towns. We are doing all in our power to preserve the health of mothers and prospective mothers among our people. The infant mortality among our people is very high. An effort is being made to determine the cause for this and to remedy the same as far as possible. We have the cooperation of the board of health nurse and we hope to do much good by means of clinics, circulars of instruction, personal visits, and otherwise to improve the health of mothers and children.

"Our people are in something of a transition condition: they have forgotten the medicines and treatments for sickness of their forefathers (which were by the way in many cases very effective), and have not become accustomed to the methods of treatment of modern medicine and nursing. They are changing their kind of diet, social conditions are changing, home life is different, labor is new in its methods, kinds of clothing have changed, and all is in a sort of transitory condition. We are doing all we can to stabilize conditions and get our people in a condition to meet and cope with life as it is today, not as it was one hundred years ago among them. We are meeting with some success. The gospel is preparing the people to battle with the unfavorable conditions. The testimony of all who know us, whether in or out of the Church, is that the members of the Church of Jesus Christ are the finest type of Hawaiians in the Islands, physically, mentally and morally.

"Trusting that the health and the joy that follows success will attend you all in your noble labors, we are,

"Your sisters,
"Olivia S. Waddoups,
"Minerva E. Fernandez,
"Ricke McGuire,
"Mission Presidency of the Relief Society."

European Mission.

A Relief Society officers' meeting of unusual interest was held at the mission home in Dresden on August 24, 1925. There were present Mrs. May Booth Talmage, president of the Relief Societies of the European missions; President Eliza W. Tadje

of the German Austrian mission, President Sarah Richards Cannon of the Swiss-German mission, and President Leonora S. Hyde of the Netherlands mission. This meeting of sisters whose fields of labor are so widely separated was made possible through their having accompanied their husbands to the great gathering incident to the division of the Swiss-German mission. Its purpose was to consult as to the work for the coming year and to give reports of the work done.

Swiss-German Mission.

Mrs. Tadje, who for more than two years has been in charge of the Relief Societies in the undivided mission, reported the condition of the branches under her supervision. All branches are fully organized; hold officers' and teachers' meetings at regular intervals, and are using the regularly outlined lessons. Each alternate week sewing is done, and if there is a fifth meeting in the month, a biographical sketch is given. Visiting teachers are given topics to treat while at the homes of members. Bazaars are very successful, and the means obtained from this source, together with the funds donated, are sufficient for the needs of the associations. Many families are being assisted. All women over eighteen years of age are urged to attend meetings. The largest branch has one hundred and forty members, the smallest has five. When mothers are ill and unable to do their work, the members of the Relief Societies assist; some take the children and care for them, others go to the home and help with the necessary work.

Netherlands Mission.

Mrs. Hyde, president of the Relief Societies of the Netherlands mission, reported that all Societies are fully organized except for choristers and organists. The attendance, over previous years, has increased about fifty per cent. Lessons are taken as outlined with the exception of literature. Officers' and teachers' meetings are held monthly. The largest branch has sixty members. Bazaars have been wonderfully successful. The sick are being cared for and helped as much as possible. The birthdays of members are considered as special occasions—the member whose birthday occurs during the week, brings, on meeting night, some inexpensive refreshments to share with the others.

During the visit made by Mrs. Talmage to the many branches throughout Germany, Switzerland and Holland, the Relief Society meetings held were generally in connection with regularly appointed conferences and were of a more or less public nature, as was instanced at the Chemnitz gathering. The meeting there was held between the afternoon and evening sessions of the conference

and was attended by five hundred and thirty people—men as well as women who were interested in Relief Society work. There were, however, a few occasions when opportunity was found to visit the weekly meetings where the regular work, as carried on over there, was in progress.

There are three branch societies in Breslau, near the borderland of Poland. At the first of these visited there were present about fifty women engaged in all kinds of handwork, in preparation for the exhibition the following night. All the members seemed to be doing their work in a wonderfully efficient manner and from the report of the president, it was learned that the lessons are taken as prescribed and are much enjoyed. At the second branch, a lesson was in progress and was being presented most ably. The discussion was very lively and participated in by nearly all present. All three branches joined in a reception in honor of the visitors on Tuesday, August 18. Hundreds of people came to extend greetings. The program and refreshments were pleasing features also, but the exhibition of work made by the women of the three branches was very remarkable.

An unusual feature at almost all these conferences or special meetings was that the visitors were presented with flowers or other little tokens of remembrance, and these were usually accompanied by an address of welcome and greeting that was deeply appreciated.

The local society in Dresden was visited by Sisters Talmage, Tadje, Cannon and Hyde. A large number of sisters were present and were all engaged in making useful and beautiful articles to be distributed among the members of the branch. It was learned that the Relief Society activities in Dresden were on a par with the excellent work witnessed elsewhere.

In Basel, Switzerland, the local association was found to be doing splendid work. Of the twenty members present eighteen participated in an excellent discussion of the lesson. The animated expression and ready flow of language left no room for doubt in the minds of the visitors as to the real interest taken by the members.

Almost four hundred people gathered at the Relief Society conference held in Berlin on September 6. For an hour preceding and another following the general session, the officers met to give reports and receive more detailed instruction than could be given in a public meeting. The reports were for the most part very gratifying and these together with the interest evidenced by the large gathering, were most encouraging.

Northcentral States Mission.

The Relief Societies of the new Northcentral States mission

are in excellent condition. The Winnipeg branch gave a very successful Thanksgiving dinner at which a number of visitors and investigators were present. It was felt that much prejudice was allayed and warm friends made through this contact. The Minneapolis branch has, during 1925, donated about $350 worth of carpets, curtains, etc., for the beautiful new church dedicated about a year ago. This money was raised by giving bazaars, socials, etc., during the year. On one occasion, the Minneapolis Relief Society met at the home of a member who is unable to attend meeting on account of an invalid daughter. There was an unusually large attendance and all enjoyed the literary lesson and were inspired and benefitted by coming out.

A scripture reading scheme is being tried out in this mission. About ten minutes each day is given to reading the Bible, not promiscuously, but on the first principles of the gospel.

Northern States Mission.

An interesting item in the annual report of the Relief Society of the Northern States mission was that $14 had been donated by the women of the Bloomington, Illinois, organization for temple work. The fund had been collected in pennies, each woman keeping her pennies day by day and handing them in for this cause. As there are at present only four members in the organization, the result shows what can be accomplished by mites, where there is united effort.

Canadian Mission.

Mrs. Ida T. Quinney, president of the Relief Society of the Canadian mission writes:

"We have effected two new organizations in our mission this year, and now we have a Relief Society in each of our branches. Each is doing very well. We were very glad to have had Sister Ethel Smith of the General Board visit us and all of our organizations. Reports are still coming in from the Saints of how much they enjoyed her visit, and we feel that much good was done thereby."

Southern States Mission.

Mrs. Grace E. Callis writes in connection with her annual report: "I am very pleased to report that the local Relief Society women are becoming so interested and efficient that they are being used to visit other Relief Societies and encourage the members who are beginners. The spirit of missionary work is also manifest among them. Several Relief Societies have members who distribute tracts, sell Books of Mormon, and other books published by the Church. One of the purposes of the

Society is expressed in the large number of visits made to the sick last year. The sisters are gathering used clothing and are distributing it to the poor. The Relief Society conference is held at the same time a conference is held with the elders, members and friends. One session of the conference is devoted to a Relief Society meeting, at which the women from the various branches report their labors. The members of the Relief Society are being depended upon by the branch presidents, conference presidents, and mission president, to relieve distress among the poor and to advise with them as to the merits of cases where appeals for help are made. More and more the Society is being regarded as an indispensable aid to the general missionary work."

New Zealand Mission.

Following is an extract from a letter received from Mrs. Cora S. Jenkins, president of the Relief Societies of the New Zealand Mission:

Our annual report was mailed on the last boat, and has no doubt reached you before now. I hope it is satisfactory. There are so many things needing improvement that I trust by next October 31, we will be able to send in a better report.

"Most of my time has been spent getting acquainted with the members and the work. I have made five trips through the mission with President Jenkins since we arrived here on August 16, and have met all of the saints in New Zealand. I find that some of our organizations are quite up-to-date. My board members are good, faithful sisters, happy in their work and anxious to make our Societies just as good as those in Zion.

"We did not get a report of *Relief Society Magazines* until after our report had been sent in, but we have thirty-two taken here, and more will be sent for soon. I simplify the lessons and have them translated for the mission paper for the benefit of the sisters who cannot read English. I am urging all those who can read English to take the *Magazine*, but some need no urging, especially those who have had it before."

Rigby Stake.

Planning weekly menus has been one helpful feature of the work and business meeting in Rigby stake. This has been done following a course in nutrition, which was given by the extension department of the Idaho Agricultural College, to the Relief Society members. Women are appointed to work out well-balanced menus for each day in the week. These menus are then read and discussed at the work and business meeting.

IN MEMORIAM

Logan Stake.

The Relief Society of the Logan Stake has sustained a great loss in the death, on December 7th, 1925, of one of its beloved members, Mrs. Martha Write Carlisle. Mrs. Carlisle was born in Avon, Cache County, Utah, July 18, 1866. She married Heber J. Carlisle on December 18, 1889 and since that time has been a resident of Logan. She has been a most active worker in the various auxiliary organizations in the Stake for thirty-five years, and has been a member of the Logan Stake Relief Society Board since 1910. Mrs. Carlisle's acquaintanceship extended throughout the valley, and wherever she was known was loved and admired as a woman of great faith and deep spirituality. Her implicit faith in God, and her strong testimony of the gospel characterized her whole life, and her influence for good was felt by all who knew her. She was the mother of nine children, seven of whom with her husband survive her.

Wasatch Stake.

Mrs. Anna R. Duke, one of the pioneers of the valley, died at her home in Heber, Utah, January 14, 1926. Funeral services were held in the stake tabernacle Sunday, January 17, 1926. Thirty years of her life were spent in serving the Church in different official positions. She was president of the stake Relief Society for a numbers of years. Mrs. Duke was personally acquainted with the Prophet Joseph Smith and she crossed the plains with one of the ox-team companies.

THE LITTLE THINGS

By Grace Haines

Oh, it's just the little homely things,
The unobstrusive friendly things,
The "won't you let me help you" things
That make our pathway light;
And it's just the jolly joking things,
The "never mind the trouble" things,
The "laugh with me, it's funny" things,
That make the world seem bright.

For all the countless famous things,
The wondrous record breaking things,
Those never can-be-equalled things
That all the papers cite,
Are not like little human things
The "just because I like you" things
That make us happy quite.

So here's to all the little things,
The "done and then forgotten" things,
Those "Oh, it's simply nothing" things,
That make life worth the fight.

—*Journal of Education.*

Guide Lessons for May

LESSON I

Theology and Testimony

(First Week in May)

THE DISPENSATION OF THE MERIDIAN OF TIME

PART I. THE FORERUNNER

A. A New Opening of the Heaven.

The dawn of this new gospel era came with the sending from on high the angel Gabriel to Zacharias, the father of John the Baptist.

For an illuminative account of this dispensational event, see *Jesus the Christ* by James E. Talmage, pp. 75-77.

B. The Life of John the Baptist:

1. He was born in fulfilment of the words of the angel Gabriel.

"Now Elizabeth's full time came that she should be delivered; and she brought forth a son.

And her neighbors and her cousin heard how the Lord had showed great mercy upon her; and they rejoiced with her." Luke 1:57, 58.

2. He was named in obedience to the instructions of the angel:

"And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

"And his mother answered and said, Not so; but he shall be called John.

"And they said unto her, There is none of thy kindred that is called by this name.

"And they made signs to his father, how he would have him called.

"And he asked for a writing table, and wrote, saying, His name is John. And they marveled all." Luke 1:59-64.

3. He was ordained when named and baptized when in his childhood:

"Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled wtih the Holy Ghost from his mother's womb;

"For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power." Doctrine and Covenants 84:27, 28.

4. He was reared in the hilly country of Judea under spiritual care:

"And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel." Luke 1:80.

5. He was divinely commissioned as the forerunner of the Savior:

"There was a man sent from God, whose name was John.

"The same came for a witness, to bear witness of the Light, that all men through him might believe.

"He was not that Light, but was sent to bear witness of that Light." John 1:6, 7, 8.

6. He baptized the Savior of the world, with water, under his special appointment or instructions:

"Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him.

"But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

"And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matthew 3:13-17.

7. He was declared to be second to no prophet ever born:

"Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: nothwithstanding he that is least in the kingdom of heaven is greater than he." Matthew 11:11.

8. He was a valiant missionary:

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

"And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

"And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

"And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." Mark 1:4-7.

9. He was imprisoned and slain for his fearless denunciation of iniquity.

"For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

"For John said unto him, It is not lawful for thee to have her.

"And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

"But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

"Whereupon he promised with an oath to give her whatsoever she would ask.

"And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

"And the king was sorry: nevertheless, for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

"And he sent, and beheaded John in the prison.

"And his head was brought in a charger, and given to the damsel: and she brought it to her mother." Matthew 14:3-12.

10. He was resurrected in the resurrection of Jesus the Christ:
(See Doctrine and Covenants 133:55.)
11. He came from heaven and restored the Aaronic Priesthood:
(See Doctrine and Covenants, Section 13.)
12. He bore his testimony to Joseph Smith concerning the divinity of Jesus Christ:
(See Doctrine and Covenants 93:16, 17.)
13. He will come with the Lord to the earth at the next general resurrection:
(See Doctrine and Covenants 133:55.)

Questions and Problems

1. Which part of the complete baptism of Jesus was performed by John?

2. Give scriptural evidence that John the Baptist was resurrected at the time of the resurrection of the Redeemer and that he will be present with the Savior at the next general resurrection. (See Doctrine and Covenants 133:55.)

3. Give proof that John the Baptist bore his testimony to Joseph Smith concerning Christ. (See Doctrine and Covenants, Section 93.)

4. Find in Matthew chapter 3 proof of John the Baptist's meekness.

5. How were John and Jesus related by blood?

6. Was John blessed by his father and if so, when? (See Luke 1:76, 77.)

Work and Business

TEACHERS' TOPIC

(Second Week in May)

HOME TALKS

The Mother

"The women who count are the women who are at the great business of founding and filling those natural, those social centers which we call homes. Humanity will rise or fall as that center is strong or weak."—*Ida Tarbell.*

I. The importance of the work of mothers:
   1. As nation builders.
      a. The bringing into the world of future citizens.
      b. The training of children for citizenship rests largely with mothers.
   2. As home builders.
      a. The mother is the center of the home and largely creates its atmosphere.
      b. The mother's patient watchfulness, and care in selecting food brings health and physical well-being to her family.
      c. The mother has the power to inspire ambition and courage in her family.
   3. As Church builders.
      a. The mother is the first to teach the child to pray.
      b. The mother gives the child its first idea of God.
      c. The mother gives the child its first idea of the gospel.
      d. The mother can see that the children are baptized at the proper time, and thus become members of the Church.
      e. The mother can encourage both children and father to attend church duties and live the laws of the gospel.

LESSON III

Literature

(Third Week in May)

JOAQUIN MILLER

Joaquin Miller may fittingly be styled the apostle of the unconventional. Like many Westerners of pioneer days, he was surely a "Jack of all trades." He was a child of nature, living close to the soil most of his life. He had a theory that people ought to live alone, consequently he built himself a little house and then built little houses for his wife and others at various places on his estate.

He was not inclined to be fastidious about his dress, evidently looking upon that sort of thing as superfluous. A gentleman who has spent a good many years in Washington once told us that on an occasion when the copyright measure was being discussed before Congress, Mark Twain and Joaquin Miller appeared before the committee to discuss matters of interest relating to the bill. He said Mark Twain's appearance was immaculate, dressed as he was in a white linen suit with white oxfords and a white panama hat which emphasized the whiteness of his hair. Nothing, he said, could have been greater than the contrast in the appearance of these two men, for Miller looked like a denizen of the soil, coming as he did with the evidence of mud on his shoes and on his clothing.

He is known widely as the "poet of the Sierras." He was born in the Wabash district, Indiana, on November 10, 1841. He was taken by his parents in 1850 to Oregon. The name that his parents gave him was Cincinnatus Heine, a name that apparently was not to his liking, for he discarded it for Joaquin, which was the name of a Mexican bandit, Joaquin Murietta, a man widely known and dreaded among the California miners, but admired and defended by Miller. In his early manhood he worked in the gold mines of California. In 1855 he volunteered for the expedition into Nicaragua led by Walker. For a number of years he found a home with the Indians of the Pacific Coast. In 1860 he began the study of law in the state of Oregon, but gave it up for a time to spend two years as an express messenger in Idaho. He then turned to journalism, editing for a time the *Democratic Register*, in Eugene, Oregon. It was felt that this paper was not sympathetic with the Union, consequently it was suppressed. Then he turned to the practice of law in Canyon City. This led him into a judgeship which he held until 1870, he acting as county judge of Grant county.

Now he went East, and crossing to England, published in London his volume of poems, known as *The Songs of the Sierras,* which brought him considerable popularity, despite the fact that the same poems had failed to do that thing for him in his own country. Later he returned to the state of Washington where he again went into journalism for several years. In the year 1887 he went to Oakland where he made his home for a considerable length of time; however, the spirit of the roamer dominated him, and when the rush to the Klondike began he made his way there. During this period he was the *New York Journal* correspondent. Coming back to California he planned to do considerable writing, but did not live long enough to complete his plans.

We do not know whether he was the first booster for California or not, but in any event he did his share. He called the state a "grander Greece," and insisted that it held the art atmosphere of the new world, and that the poets of that state were its prophets.

"His habit was to write in bed until noon, then he appeared arrayed like a cowboy in flannel shirt, sombrero, high boots and corduroy trousers.

"His place, where he entertained many celebrities, consisted of about ten acres over which were scattered a dozen small houses. One of these he occupied, one served for his wife and daughter, a third was used as a dining room, and others were placed at the disposal of visitors. It was his belief that no two people ought to live under the same roof.

"When Yone Noguchi, the Japanese poet, came to live with him, he built a little addition to his own cottage and dedicated it to the visitor. It was his purpose to make his home, 'The Heights,' a refuge for feeble and indigent poets, and all about it he planted with his own hands thousands of pine and fir trees which form a huge cross visible from the valley miles away.

"Miller's principal works are *Songs of the Sunland; Life among the Modocs,* wherein he describes the people of the Indian girl with whom he lived for many years; *Songs of the Mexican Seas;* and in prose the novel, *The Danites in the Sierras,* from which was taken his play *The Danites,* which enjoyed a long run in New York. Miller's poetry, as well as his prose, received favorable consideration, more on account of its brilliant and crude color than for any artistic excellence."

On February 17, 1913, he passed away. It was his wish that he should be cremated and that the winds should scatter his ashes. For this purpose, in 1878, thirty-five years before his death, he built a funeral pyre of solid masonry, ten by ten and standing eight feet high. It is composed of six hundred twenty

huge granite boulders set in solid cement, laid with skilled hands, that it might outlast the ravages of time. It is swept by the winds that come from the Golden Gate. Here he had chosen to end his unique life and here he insisted that his exit from life be made in a way that was unusual in this country, at the time he built his funeral pyre, which served in the first place for the purpose for which he had it erected and now serves as a monument to the nature-loving poet of the Sierra Mountains.

In 1903 President Theodore Roosevelt made a trip into the West. Of course, all cities on his route were eager to welcome him in a manner befitting the chief executive of the nation. President Roosevelt had expressed regret in an address delivered some time before his visit that the old fashioned family was becoming a thing of the past. Everywhere President Roosevelt was spoken of as one who decried race suicide. When he passed through Salt Lake City, the women of that city exhibited their babies as a token, no doubt, of the fact that it was still the style in Salt Lake to have families of considerable size. Joaquin Miller read the description of this event and as a result came a "Roundelay of Salt Lake" which was published in the *San Francisco Bulletin*. We include this poem, feeling that it will be very much appreciated by our readers.

A ROUNDELAY OF SALT LAKE

Beneath our forty stars is she
The purest woman, sweetest, best,
Who loves her spouse most ardently
And rocks the cradle oftenest;
Whose home is filled, whose heart is fed
With halo of a baby's head.

How pitiful that we must pay
And pension man for killing man,
While woman brings forth as she may,
Unpaid, unpensioned, as she can;
Gives life while man takes life away

Gives life, gives love because she must.
How sad that we must pension, pay
Our tallest, bravest and our best
For killing brave men, east or west,
Until our race is in the dust,
As Greece is in the dust to-day;
A tomb of glory gone away.

I say the mothers of strong men,
Strong men and merry men and tall,
Must build, must man the Spartan wall
And keep it stoutly manned as when
Greece won the world, nor wrecked at all,
I say that she must man the wall.

The wall of breasts, unshielded, bare,
The wall to do, the wall to dare
The wall of man or we must fall.
I say that she, strong-limbed and fair,
Deserves the pay, the pension, care.
Of all brave, heartfelt welcomes found
Where flowers strew the fragrant ground,
And rainbow banners fret the air
By city, hamlet, anywhere,
In Midland, Southland, Northland, West,
I reckon Utah's first and best.

Not guns to greet the nation's chief,
Not trumpets blaring to the sun,
Not scars of glory and of grief,
Not thrice told tales of battles fought,
Not seas of flowers at his feet,
Not gold to glitter and to greet,
But Utah brought her babes, and brought
Not one babe fretted or afraid,
Not one that cried or wailed, not one.
Oh, what to this the booming gun?
Oh, what to this the loud parade?
Proud troop to troop poured manifold
In battle banners rampt with gold?

Just babies, babies, healthful, fair,
From where the Wasatch lion leaps,
From sunless snows, from desert deeps,
Just babies, babies, everyhere;
Just babes in arms, at mother's breast,
And robust boys with girls at play,
With pounding fists, too full to rest;
As chubby, fat, as fair as they.

Behold yon seas of alkali,
Of sand, of salt, of fried up seas,
Then shelter by these watered trees
And humbly dare to question why
These countless babes, these mothers, aye,
The maid in love, the lad at play,
All seem so gladsome bright and gay?

Who tented here, who brake the sod,
Subdued the Artemisia's strength
With patient Ruth at ready call?
Who faced the red man at arm's length
And she beside him first to fall,
And while he prayed the living God?
Who gat such babes as never man
Had looked upon since time began?
And why? Because the loving sire
Loved life and hated low desire;
He loved his babes, he loved his kind
By desert waste of mountain wind;
He watched his happy babes at play
The while he gloried, glad as they.

This John the Baptist, naked, lean,
Lorn, crying in the wilderness,
This half fanatic, Luther, Huss,
Whom we once mocked in his distress,
Stands better than the best of us;
Stands nearer Jesus, God, because
He loves his babes, obeys his laws—
Because his hands, his feet are clean;
Because he loves his hearth, his home,
And patient heaps the honeycomb.

Behold yon million desert miles
With scarce a plow, with scant a tree,
Save where this desert garden smiles
And robust babes leap merrily!
Behold our boundless seas, as chare
Of sails as yonder peaks are bare!

Then give us babes, babes of your own,
My meddling congressmen and men
Of cloth, with great brains in the chin;
Glad babes like these to prow the seas,
Strong babes like these to plow or spin,
And let this Bedouin alone.
Yea, give us babes at home, where now
Ye hide and house on every street
Such things as 'twere a shame to meet—
Glad babes to build and guide the prow,
Possess the isles, protect and bear
The star-built banner here—or there!
Till then, hands off, my Pharisee,
And tend your own affairs, as they,
Of Utah tend their own today.
Lest from the mouths of babes ye be
Condemned and damned eternally!

Millers' love for nature is somewhat akin to the love of such men as Henry Thoreau and John Burrows. His introductory poems to "Kit Carson's Ride," and "With Walker in Nicaragua" breathe his love for nature as well as for the broad lands of America, as do others of his poems such as the "Californian," etc.

Room! room to turn round in, to breathe and be free.
And to grow to be giant, to sail as at sea
With the speed of the wind on a steed with his mane
To the wind, without pathway or route or rein.
Room! room to be free where the white-bordered sea
Blows a kiss to a brother as boundless as he;
And to east and to west, to the north and the sun,
Blue skies and brown grasses are welded as one,
And the buffalo come like a cloud on the plain,
Pouring on like the tide of a storm-driven main,
And the lodge of the hunter to friend or to foe
Offers rest; and unquestioned you come or you go.

My plains of America! Seas of wild lands!
From a land in the seas in a raiment of foam,
That has reached to a stranger the welcome of home,
I turn to you, lean to you, lift you my hands.

Lines taken from *With Walker in Nicaragua*:

Come to my sun land! Come with me
To the land I love; where the sun and sea
Are wed forever: where palm and pine
Are filled with singers; where tree and vine
Are voiced with prophets! O come, and you
Shall sing a song with the seas that swirl
And kiss their hands to the cold white girl,
To the maiden moon in her mantle of blue.

His pictures of Western life are striking in such narrative verse as his "Arizonian," "Kit Carson's Ride," etc. From these poems published under the general title of *Songs of the Sierras* we include a quotation from his "Arizonian":

"So the sun climbs up, and on, and over,
And days go out and the tides come in,
And the pale moon rubs on the purple cover
Till worn as thin and as bright as tin;
But the ways are dark and the days are dreary,
And dreams of youth are but dust in age,
And the heart gets harden'd, and the hands grow weary
Holding them up for their heritage.

"And the strain'd heart-strings wear bare and brittle,
And the fond hope dies when so long deferr'd;
Then the fair hope lies in the heart interr'd,
So stiff and cold in its coffin of lead.
For your promise so great and your gain so little;
For your promise so great of glory and gold,
And gain so little that the hands grow cold;
And for gold and glory you gain instead
A fond heart sicken'd and a fair hope dead.

"So I have said, and I say it over,
And can prove it over and over again,
That the four-footed beasts on the red-crown'd clover,
The pied and horned beasts on the plain
That lie down, rise up, and repose again,
And do never take care or toil or spin,

Nor buy, nor build, nor gather in gold,
Though the days go out and the tides come in,
Are better than we by a thousand fold;
For what is it all, in the words of fire,
But a vexing of soul and a vain desire?"

He visited the Burn's country while in Great Britain and wrote a poem which he calls "Burns and Byron." We include from this poem a few stanzas that relate to Burns:

O Burns! where bide? Where bide you now?
Where are you in this night's full moon,
Great master of the pen and plough?
Might you not on your slanting beam
Of moonlight, kneeling to the Doon,
Descend once to this hallow'd stream?
Sure yon stars yield enough of light
For heaven to spare your face one night.

O Burns! another name for song,
Another name for passion—pride;
For love and poesy allied;
For strangely blended right and wrong.

I picture you as one who kneel'd
A stranger at his own hearthstone;
One knowing all, yet all unknown,
One seeing all, yet all conceal'd;
The fitful years you linger'd here,
A lease of peril and of pain;
And I am thankful yet again
The gods did love you, ploughman! peer!

In all your own and other lands,
I hear your touching songs of cheer;
The peasant and the lordly peer
Above your honor'd dust strike hands.

A touch of tenderness is shown
In this unselfish love of Ayr,
And it is well, you earn'd it fair;
For all unhelmeted, alone,
You proved a ploughman's honest claim
To battle in the lists of fame;
You earn'd it as a warrior earns
His laurels fighting for his land,
And died—it was your right to go.
O eloquence of silent woe!

The Master leaning reach'd a hand,
And whisper'd, "It is finish'd, Burns!"

The most popular of Joaquin Miller's poems is *Columbus*, you will find it with illustrations in another part of the magazine.

Questions and Problems

1. What do we mean when we say a poet is unconventional?
2. Do you discover any evidence of Miller's disposition to be unconventional in his "Roundelay of Salt Lake?"
3. Select from the poem a description of country near the lake. a. Tell what you think of it as a literary product.
4. Do you think the allusion to Ruth effective?
5. Select some lines that indicate the poets love for the free life of the West.
6. Where is the River Doon?
7. You might sing at this session "Out Where the West Begins" and "Ye Banks and Braes of Bonny Doon." If you have in mind a western song that you regard as better than "Out Where the West Begins," it will be quite appropriate to substitute it.

GEMS FROM THE SCRIPTURES

Gems from the Book of Mormon and Doctrine and Covenants, is the title of a book that has reached our office. It has been compiled and published by William A. Morton. It cntains a group of the most vital passages to be found in the *Book of Mormon* and *Doctrine and Covenants.* A book of this sort is of very great value in our rapid life that permits of so little leisure. These passages of scripture are in reality gems, and every Latter-day Saint is in a certain sense under obligation to its author for saving him or her time by putting these passages in a form that they may be readily found. The book as it purports to do, contains some of the choicest passages to be found in the *Book of Mormon* and the *Doctrine and Covenants.* There are over 100 gems from each book. It can not fail to be a very useful book.

LESSON IV

Social Service

(Fourth Week in May)

PHYSICAL PROBLEMS OF CHILDHOOD

Maria and Ralph

The story of Maria and her baby brother and older sister is a story of malnutrition. Every nurse and physician is familiar with the picture that these three children present. It would be wise for every mother to be informed of the symptoms and manifestations of a malnourished child. A child with a nutritional weakness is usually underweight, is pale and sluggish. In extreme cases his hair is coarse and wiry and his bony structure is not well developed. The bone formation is imperfect, and is evidenced by defective teeth, large joints, bow-legs, spine curvatures, etc. When malnutrition is so marked that it effects the bone formation of the body, it is termed rickets.

Maria had not inherited her rickets, although it might appear to be a hereditary weakness, as her brother and sister also had similar defects. The reason for the appearance of rickets in the three children was not faulty heredity, but was a direct result of the home conditions. Improper diet and lack of sunshine kept the children from developing sturdy, strong limbs.

Before discussing the diet, it is important to take note of the importance of sunlight and fresh air. Not only should infants and children have their daily airing and sunning, but the pregnant mother, in order to safeguard the health of the infant, should have the advantages of light sunny rooms, and daily outdoor airings.

Rickets and malnutrition often have their beginnings before the birth of the child. Maria's mother undoubtedly had a very limited diet and the children suffered as a result. During every pregnancy, the mother should be especially careful to regulate her eating. If she is deprived of the essential minerals and vitamins, the developing infant suffers the same lack, and its nutrition and development will not be normal.

Faulty diet on the part of the pregnant mother prevents the normal development of the teeth. The dental structure is formed during the pre-natal period, and like the bone formation of the body is dependent on adequate nutrition. Our author relates that calcium and phosphorus are particularly essential in the diet of a pregnant mother. The later health of the teeth is more a matter of nutrition than of cleaning and brushing. Sound, healthy

teeth cannot be expected in an infant, child, or adult, suffering from malnutrition, no matter how antiseptic the mouth may be kept. Proper diet in infancy and early childhood is of great importance, as it is in the early years that the body structure is formed and the tissues are built. Even in the early months, mineral in the form of orange juice should be added to the milk diet. At nine months the infant should be weaned as the breast feeding is not adequate for the child's needs.

In planning a diet, the amounts and the kinds of food must be considered. The measure of the amount cannot be made by pounds or quarts, as some foods are more concentrated than others. The measure used for food is the calorie, which is the amount of any kind of food required to produce certain heat in the body. The number of calories needed per day for an adult is between 2500 to 3000. Children require the following:

Age	Calories per Day
2 to 5	1100-1500
6 to 9	1600-1900
10 to 13	2000-2700
14 to 17	2500-3400

But only to insure that an individual has sufficent number of calories will not always result in adequate nutrition. Attention must also be paid to the kinds of foods. They are classified as proteins, carbohydrates (starch), fats, minerals, and vitamins. Proteins are most valuable in building body tissues, the carbohydrates in supplying the necessary calories, the fats in producing energy, and the minerals in strengthening the body structure.

Vitamins are classified as A, B, and C in our text and they represent essential substances found in various foods. Unless a diet has some of the foods which contain the vitamins (meaning life-giving) the individual may develop a deficiency disease, of which rickets and malnutrition are the most common forms.

It is important then that every individual have sufficient calories per day, a fair distribution of protein, carbohydrates and fats, some mineral and some foods containing vitamins. For general reference the table appearing in the text is printed herewith, which indicates by stars the foods rich in vitamins and minerals:

Vitamine C Vitamin A (Fat soluble) Vitamin B (Water soluble)
(C prevents scurvy. All useful in preventing rickets.)

	Vitamin C	Vitamin A	Vitamin B	Lime	Phorphorus	Iron
Lean meat	*?	**	**	*	***	****
Oatmeal	?	*	**	**	****	****
Barley	?	*	**	*	***	**
Cabbage	*	***	***	***	**	****
Carrots	**	***	***	**	*	***
Celery	?	?	***	****	****	****
Chard	?	***	**	?	?	?

	Vitamin C	Vitamin A	Vitamin B	Lime	Phorphorus	Iron
Lettuce	***	**	**	**	***	*
Onions	**	?	***	**	*	**
Potatoes	?	0	***	*	*	***
Sweet Potatoes	*	***	**	*	*	*
Spinach	?	***	***	***	***	****
Dried peas	*	**	**	*	****	****
Kidney beans	?	*	***	**	**	***
Fresh string beans	**	**	**	**	*	***
Rice	?	*	***	*	**	**
White bread	?	?	*(?)	**	**	**
Whole wheat bread	?	*	**	***	**	****
Tomatoes	***	**	***	**	**	*
Lemons	****	*	***	*	*	**
Oranges	****	*	***	*	*	*
Prunes	?	*	*	*	*	***
Butter	?	****	?	*	*	?
Cod liver oil	?	****	?	?	?	?
Eggs	*	****	**	***	**	****
Dried milk powder	*	***	***	***	***	*
Buttermilk	*	*	**	****	**	?
Fresh milk	*	***	**	****	**	?
Cream	*	***	**	****	*	*

It will be noted that milk is especially high in vitamin as well as mineral content, so it is an ideal food. Cod liver oil is recommended for children who have a tendency to malnutrition or where there is doubt that he receives an adequate amount of milk.

In concluding these comments on malnourishment, it is well to remember the statements in previous lessons, that any physical weakness affects the whole developing personality. A malnourished child will be sluggish, will be slow and backward in his school work, will unjustly be considered stupid, and may, as a result, be unhappy and troublesome. According to a study made of school children between 15 and 25 percent were found to be malnourished. A study of diet is therefore not an academic exercise, but a practical problem that touches every home. Maria represents only an extreme case. Maria's defect—malnutrition—is present among nearly one-fourth of the school children.

Ralph, a boy of seven, also presents a physical problem, the treatment of which is based, largely, on corrective diet. The careful examination showed a possible tubercular infection, and the only treatment that could be given was rest, fresh air, and adequate diet. Calcium and iron in the form of milk, eggs and fresh vegetables were essential elements in his corrective diet. Cod liver oil was also added.

His other handicap, eye-strain, responded to the same treatment. Our author states that general health and visual welfare are inter-related. The period of rest, the part-time school, the increased health, all led to an improvement of vision.

Had Ralph not been given the advantage of early treatment,

his life would have been a tragic one. Early treatment—*rest, fresh air, adequate diet,* will arrest the development of tuberculosis. If unchecked, the disease runs a slow, breaking-down course, and cure is then almost impossible. The chart on page sixteen shows that 5% of school children have tuberculosis. The prevalence of tuberculosis in Utah cannot be estimated accurately, but it is more common than generally believed. In 1924 there were 183 deaths due to some form of tuberculosis. A weak, anaemic child should have the safeguard of early and periodic examinations to prevent the development of tuberculosis.

Reference: Dr. Ira S. Wile, *Challenge of Childhood,* Maria, pages 53-59; Ralph, pages 62-66.

Questions and Porblems

1. Why is diet important in pre-natal period?
2. What common mistakes do mothers make in an infant's diet?
3. What is meant by calories?
4. What kinds of foods are there?
5. What symptoms of rickets did Maria show?
6. What essential foods were added to her diet?
7. What are symptoms of tuberculosis? What is the treatment?
8. What treatment was given Ralph's defective vision?

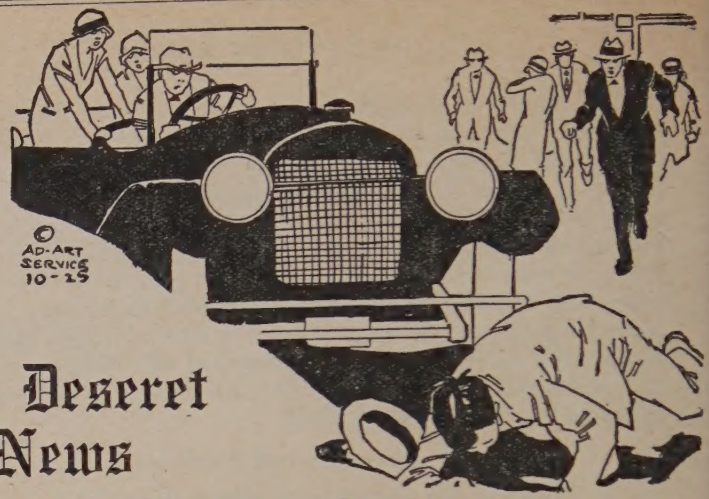
TWO KINDS OF PEOPLE

By L. E. Keller

There are two kinds of people on earth today,
Just two kinds of people, no more, I say;
Not the saint and the sinner, for 'tis well understood
The good are half bad and the bad are half good;
Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health;
Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man;
Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.

No! The two kinds of people on earth I mean
Are the people who lift and the people who lean.
Wherever you go you will find the world's masses
Are always divided in just these two classes.
And oddly enough you will find, too, I ween,
There is only one lifter to twenty who lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner who lets other bear
Your portion of labor and worry and care?

Are You Protected ?



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